A U M

As the sun, the eye of all the world, is not smeared by visible outer stains; so the inner Self of all being is not smirched by sorrow of the world, but remains outside it.

—KATHA UPANISHAD.

THEOSOPHY

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HER COLLEAGUE AND CO-WORKER

WILLIAM Q. JUDGE, like H. P. B., was fated to be misunderstood by all but the very few. His career was curiously unsensational. He said nothing, wrote nothing, did nothing that was "startling" or "original" by worldly standards. His occultism he showed in loyalty to the Teacher and fidelity to the Teaching, requisites for occult achievement never recognized by those looking for magical formularies. What have loyalty and fidelity to do with seeing in the Astral Light, with controlling the elementals, or going on psychic excursions? The wonder-seekers passed him by. They went their ways, but never found the Way.

Judge wrote no books to supersede the classics of the Teacher. He did not claim "authority." When he repeated H. P. B., men thought he must have little knowledge of his own. That he had the *same* knowledge as H. P. B., but different work to do, has remained an occult secret of the Movement for all except those who have found their way to H. P. B. through Judge. He was not a "writer," although he wrote unceasingly. There is an undramatic simplicity about his articles: they are so plain that a plain man can read them and feel at home. He wrote, not in words, but in *ideas*. Yet, when he willed, he had a mastery of language few ever equalled. His *Gita* is luminous, with the rare harmony of word and thought that only genius can achieve.

Every action of Mr. Judge revealed the qualities that are necessary to *be* a Theosophist, to *work* for Theosophy, and this without great show of learning, such as in the world sets a man above his fellows. He simply demonstrated what H. P. B. had said: "It is easy to become a Theosophist. Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, un-

selfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they confer—is a Theosophist."

Because Judge devoted himself to illustrating how Theosophy can be a living power in the life of the common man, his greatness was unseen by many. Simple virtue, after all, is within the reach of everyone; what "distinction" is to be gained from the practice of brotherhood? Indeed, those who had not brotherhood in their own hearts were necessarily blinded from seeing and valuing brotherhood in him. And those today who condemn and derogate—how can they grant the merit of one who never breathed a word of personal criticism?

It is clear that the Teachers of the Theosophical Movement through the centuries always suit the Message to the needs of the race. Will anyone deny that the present humanity's greatest need is a practical realization of just those qualities of fidelity, understanding and trust that were paramount in the life of William Q. Judge? Can sincere students fail to see that his whole existence was a fulfillment of the things that H. P. B. said Theosophists should and must do, if the Movement were to be carried over successfully into the twentieth century? From the beginning in 1875, he persistently and undeviatingly followed the program of H. P. B. and the Masters.

No one need make "claims" for Mr. Judge. His life, his works, his sacrifice, speak for him. Theosophists need these facts called to their attention lest they overlook the place and part of Mr. Judge in the Theosophical Movement, and thereby miss an occult Link. The difference between claims and justice is that justice points to the record, while claims rest on assertion. This is why true Theosophists keep the record available to all who want to know the truth, and work to vindicate those noble Theosophists whose lives were spent in service to the Race.

THE ASTRAL BODY Contribution of Neoplato

Historical Studies: III

IN the Neoplatonic philosophy, the ineffable One produces the Universal Mind, which is the sum of the *Ideas*—the eternal archetypes of the forms of manifested existence. All the forms of matter are the result of pre-existing intelligences which shape matter to their various natures. The unity of all souls with the Universal Oversoul does not exclude spiritual individuality; in other words, the gross matter of earthly life is not the principle of individuation. Differentiation within the One proceeds on higher planes, prior to the objective differentiation of physical existence. Each plane of being produces another and inferior plane, until the lowest plane of matter is reached.[1]

This process of emanation is exemplified in the descent of the individual soul to incarnation. Proclus succinctly describes how the soul takes on sheaths of increasing materiality in its passage from spiritual existence to a body of matter:

> The vehicle of every particular soul descends by the addition of vestures increasingly material; and ascends in company with the soul through divestment of all that is material and recovery of its proper form, after the analogy of the soul which makes use of it: for the soul descends by the acquisition of the irrational principles of life; and ascends by putting off all those faculties tending to temporal process with which it was invested in its descent, and becoming clean and bare of all such faculties as serve the use of the process.[2]

In the work from which this passage is quoted, the *Elements of Theology,* Proclus desired to present in a series of propositions the garnered wisdom of the ancient world. He was the last of the great Greek philosophers, and in a spirit almost prophetic of the coming dark period in human thought, he devoted himself to a synthesis of the work of his predecessors. How well he succeeded is shown by the extensive use H. P. B. makes of his writings in explaining the occult doctrines. Following is another passage from Proclus, with her interpolations:

> After death the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and

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[1] For an excellent summary of the Neoplatonic teachings, see Thomas Whittaker, *The Neo-Platonists* (London: Cambridge University Press, 1928).

[2] *Elements of Theology,* translated by E. R. Dodds (Oxford: Clarendon Press, 1933), Prop. 209, p. 183.

> voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul,* which is immortal, luminous and *star-like.*[3]

In his Commentary on Plato's *Timaeus,* Proclus teaches the existence of "both an immortal vehicle and a perishable one which survives bodily death . . . attaching the irrational soul to the latter while holding that certain roots of unreason are imperishable." This joining of the perishable vehicle with the irrational soul after bodily death appears to be a description of the union which takes place between the astral body and the *Kama-rupa.* The "imperishable roots of unreason" which also survive is doubtless a reference to the *Skandhas,* which await the ego at the door of its next rebirth. According to Proclus, the perishable vehicle "consists of successive layers of the four elements, which are successively attached to the immortal vehicle in the course of the soul's descent and discarded in the reverse order during the ascent."[4]

Plotinus, called by H. P. B. the "noblest, highest and grandest of all the Neo-Platonists after the founder of the school, Ammonius Saccas," gives an account of the sheaths intermediate between the higher part of the soul and the physical body. In the fourth *Ennead* he says: "The souls peering forth from the Intellectual Realm descend first to the heavens and there put on a body; this becomes at once the medium by which they reach more and more towards magnitude (physical extension) and proceed to bodies progressively more earthy." A little later he enters into a detailed discussion of that phase of the soul which is "required to produce life in the corporeal, and what there must be of soul present throughout such a completed organism."[5] This is the astral body, as the necessary model of the physical.

Elsewhere in the same *Ennead* he examines in detail the Aristotelian doctrine that the *entelechy,* or soul of the body, is dependent on the body for its existence. Plotinus shows that were soul and body but different aspects of the same thing, there could be sense perception but no intellection. For if, he says, the body and the soul are really one, "there is an end to the resistance offered by reason to the desires; the total (of body and Entelechy-Soul) must have one uniform experience throughout, and be aware of no in-

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[3] *Isis Unveiled* I, 432.

[4] Dodds, *op. cit.,* p. 307; *cf.* Whittaker, *op. cit.,* p. 293.

[5] *Fourth Ennead* III, 26, 30. From *Plotinus on the Nature of the Soul,* translated by Stephen Mackenna (London: Medici Society, 1924).

ternal contradiction." This is the classical criticism against all forms of materialistic and monistic psychology. If mind is but a function of body, exhibiting only responses to physical stimuli, there can be no such thing as thought, proper. A mind that is merely the reflex of bodily activity can have no thoughts *about* the body, because such thought is not independent, but entirely predetermined by the body itself. It is impossible for the Behaviorist to meet this argument except by asserting that *he* is independent of the laws of his own doctrine. Unless this is the case, he can tell us only things which are the result of his own unique bodily stimuli. As Plotinus says, "The very upholders of the entelechy are thus compelled to introduce another soul, the Intellect, to which they ascribe immortality." This is Aristotle's "Creative Reason."

Plotinus concludes the discussion with a clear distinction between the Aristotelian Entelechy-Soul and the Immortal Individuality:

> The substantial existence of the soul, then, does not depend upon serving as Form to anything; it is an Essence which does not come into being by finding a seat in body; it exists before it becomes also the soul of some particular, for example, of a living being, whose body by this doctrine would be the author of its soul.
>
> What, then, is the soul's Being? If it is neither body nor a state nor experience of body, but it is act and creation; if it holds much and gives much, and is an existence outside of body; of what order and character must it be?
>
> Clearly it is what we describe as Veritable Essence. The other order, the entire corporeal Kind, is process; it appears and it perishes; in reality it never possesses Being, but is merely protected, in so far as it has the capacity, by participating in what authentically is.[6]

The doctrine of the astral body was known and taught by the Neoplatonists of Athens, Alexandria and Rome. It appears in the works of the Christian Fathers who had come under Neoplatonic influence, as in Origen, who used it to explain the apparitions of the dead, citing in Plato's *Phaedo* the description of the fate of the unpurified psyche. It appears in the Commentary of Macrobius on the *Dream of Scipio,* and in Boethius' *Consolations of Philosophy.* Throughout the Middle Ages it was a familiar idea. In Dante it occurs in the Purgatoria xxv, 88. When, in the eleventh century, there was a revival of Platonism in Constantinople, the doctrine of the astral body emerges in the works of Psellus.[7]

With the rise of Christianity, the demiurgic work of Universal Mind was assumed by Jehovah, the tribal god of the Jews. Thus,

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[6] *Ibid. Cf. The Secret Doctrine* I, 174-5fn. [7] Dodds, *op. cit.,* p. 321.

instead of an omnipresent principle of Reality as the source of all, there appeared the Personal God, an individual *Being,* separate from all nature. The endless hierarchies which in pagan thought were the manifested creative powers became the angels and demons of Christian theology—all created out of nothing by God. The soul of man likewise became a creation. The source of all forms was thus the mind of God, whose ways may not be inquired into by man.

Medieval philosophy was an endeavor to decide between a corrupt Platonism and a misunderstood Aristotelianism. To adopt wholly the Platonic teaching meant Pantheism, which would be fatal to the priests who claimed to be intermediaries between man and God. For if God is in all, he is in man, too, and then what need of any priests? Thus Cassiodorus, in the sixth century, taught that the soul is created by God, but that it is an error to suppose that the soul is *part* of God. God, he argued, could not give way to the sins of the body, as does the soul of man in submitting to the dictates of the passions. Cassiodorus was unable to decide whether each soul is an individual creation or is generated by its parents. The latter explanation, he thought, might account for the transmission of the original sin.[8]

The origin of all the contradictions in Christian doctrine can be traced to three basic distortions: first, the separation of Deity from the spirit of man; second, the personification of good and evil in God and Devil; and, finally, the denial of a plurality of creative powers, making of man a mere "creature." The warping influence of this latter idea is illustrated in Augustine of Hippo, who joined the devotional doctrine of mystical union, borrowed from Plotinus, with the vicious belief that man's destiny is wholly dependent on the will of God. The whole meaning of the doctrine of emanations for further evolutionary development was thereby lost. Salvation became a purely personal issue.

The tendency of medieval theology was to eliminate gradually the Platonic conception of subsistent Forms, making every creation the direct act of the will of God Himself. This came about largely as a result of the adoption of the Aristotelian metaphysics following the infusion of Arabic learning in Europe during the twelfth and thirteenth centuries. Platonic realism led to Pantheism, whereas the Aristotelian doctrine, in which forms achieved reality only by union with matter, fitted nicely with the Church teaching that God is

[8] E. S. Duckett, *The Gateway to the Middle Ages* (New York: Macmillan, 1938) pp. 142-5.

the only creative power. The Forms, then, were in God's mind, and when He invested them with matter, souls came into being. How the soul could have no actuality except as the soul of some body, yet could be immortal after the death of the body, was a question that puzzled some of the critics of Thomas Aquinas, who gave the doctrine its final form. For some, the dogma of the resurrection of the flesh was a simple solution to this problem.

Alain of Lille, an ecclesiastic who died about 1200, was the author of some Latin verses which quaintly set forth the medieval view of creation. The sense of his poem, with a passage put into English, is given by Henry Adams:

> Alain conceded to the weakness of human thought, that God was working in time and space, or rather on His throne in heaven, when nature, proposing to create a new and improved man, sent Reason and Prudence up to ask Him for a soul to fit the new body. Having passed through various adventures and much scholastic instruction, the messenger Prudence arrived, after having dropped her dangerous friend Reason by the way. The request was respectfully presented to God, and favorably received. God promised the soul, and at once sent His servant Noys—Thought—to the storehouse of ideas to choose it:
>
> God Himself pursues the task, and sets in act
> What he promised. So He calls Noys to seek
> A copy of His will, Idea of the human mind,
> To whose form the spirit should be shaped,
> Rich in every virtue, which, veiled in garb
> Of frail flesh, is to be hidden in a shade of body,
> Then Noys, at the King's order, turning one by one
> Each sample, seeks the new Idea.
>
> Among so many images she hardly finds that
> Which seeks; at last the sought one appears.
> This form Noys herself brings to God for Him
> To form a soul to its pattern. He takes the seal,
> And gives form to the soul after the model
> Of the form itself, stamping on the sample
> The figure such as the Idea requires. The seal
> Covers the whole field, and the impression
> expresses the stamp.[9]

Henry Adams gives the similar view of Thomas Aquinas on this subject:

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[9] Henry Adams, *Mont-Saint-Michel and Chartres* (Boston: Houghton Mifflin Co., 1933), pp. 352-3.

> The utmost possible relation between any two individuals is that God may have used the same stamp or mould for a series of creations, and especially for the less spiritual: "God is the first model for all things. One may also say that, among His creatures some serve as types or models for others because there are some which are made in the image of others"; but generation means sequence, not cause. The only true cause is God. Creation is His sole act, in which no second cause can share. "Creation is more perfect and loftier than generation, because it aims at producing the whole substance of the being, though it starts from absolute nothing."[10]

While the abstract idea or Form of the soul existed always in the mind of God, the soul itself did not come into being until the act of creation. What, then, made the individual soul different from other souls? These differences must exist, or there would be but one common soul for all mankind—as Christians understood the Arabian Averroes to teach—and this was the rankest heresy, for the salvation offered by the Church was for individuals. Thomas met this objection by finding the differences between souls in the matter they animate.

> Individuality depends on matter *signata quantitate, i.e.,* determined in reference to time and space. The matter of a man's body has been determined as to quantity by ante-natal hereditary and other influences. Matter, so determined, requires form to produce the individuality of *this* man, *this* embodied soul. The difficulty here soon became apparent. It is hard to avoid the conclusion that individuality depends on matter in a sense which puts immortality out of the question. But Aquinas and Albertus Magnus strenuously defend the incorruptibility and immortality of the soul against the materialistic implication of Averroism.[11]

The idea of God as an extra-cosmic being whose mind contains the vast pattern of the universe with all its diversity of form and degrees of intelligence is an insuperable obstacle to a philosophical cosmogony. To the question, Whence these forms? the only answer is, God in his greatness has them in his mind from all eternity. And if it be asked why He chose to create these particular forms and not some others, the believer must reply: God in his infinite goodness has made this the "best of all possible worlds." Such was the conclusion of Leibniz whose logical mind, once having accepted an all-good, personal God, demanded that the created world be consistent with the nature of its creator. The equally logical mind of

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[10] *Ibid.*, p. 354.

[11] Hastings' *Encyclopedia of Religion and Ethics*, "Scholasticism."

Voltaire, who did *not* accept the orthodox conception of deity, then asked if the Lisbon earthquake was the final proof of God's infinite goodness!

The personal god idea renders impossible any rational conception of law and cycles. The Christian cannot entertain the Theosophical explanation of the source of forms, which says: "The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new 'Day' or new activity of Brahmâ—the symbol of the Universe."[12] The immanence of Deity and the immanence of Law are interdependent conceptions. The cyclic re-embodiments of universal intelligence, each period of manifestation the outcome of the preceding cycle, give a logical explanation of the origin of forms. This is the teaching of the "reincarnation" of solar systems and universes, known by the Greeks and the Kabalists, but lost to Western civilization until the coming of H. P. B. The ancient doctrine of cycles is the missing link of every speculative cosmogonical doctrine; without it there are but two alternatives: a blind materialism postulating that all forms are produced by the fortuitous concurrence of atoms, or the dogmatic assertion of a personal creative intelligence to design the forms as absolute originals.

The creatures of the lower kingdoms, like human souls, are also special creations of God, according to Christian theology. In the Thomist system, the scale of animal creation follows the doctrine of Aristotle. There is the *vegetative* soul of the plant kingdom; the *animal* soul with the faculty of sensation common to all beasts; finally, there is the *human* soul of reason. With Aquinas as with Aristotle, all these forms "realize" their being in matter. But Aquinas had not Aristotle's uncertainty about man's immortality. The human soul, he taught, is at once the highest of the "inherent forms" (dependent on matter) and the lowest of the "pure forms" which can exist independent of material embodiment. It is both the *entelechy* of the body and the first of an ascending series of spiritual forms which include all the angelic powers described by Dionysius the Areopagite, right up to the absolute Form—God.[13] (It will be recalled that the hierarchies of Dionysius were a Christian version of the teachings of Proclus.) But all these forms, whether of the

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[12] *The Secret Doctrine* I, 41.

[13] W. Windelbrand, *History of Philosophy* (New York: Macmillan, 1910), pp. 149-50, 324.

material or spiritual world, were creations from nothing by God. The souls of animal and man gained their being by the divine act which united them with matter, the human soul somehow retaining its integrity after the body's dissolution. Thus was the Pantheism of Plato avoided, in that no work of creation was attributed to secondary causes: God was the sole creator of plants, animals, men and angels, not to forget all the powers of evil, too!

Dante, in the Purgatoria, follows Aquinas and Aristotle in his account of the generation of creatures. The discourse of Statius in Canto xxv describes the functions of the vegetative and animal souls. In the animal body, the blood receives from the heart the "virtue" by which it gives form to the various members of the body. Man has both vegetative and animal souls, and to these are added the powers of mind. The lower souls in man are but the "matter" in which is realized the Form peculiar to him—the Reason. Statius says:

> But how from an animal it becomes a speaking being thou as yet seest not; this is such a point that once it made one wiser than thee to err, so that in his teaching he separated from the soul the potential intellect, because he saw no organ assumed by it.[14] Open thy heart unto the truth that is coming, and know that, so soon as in the foetus the articulation of the brain is perfect, the Primal Motor turns to it with joy over such art of nature, and inspires a new spirit replete with virtue, which draws that which it finds active there unto its own substance, and makes one single soul which lives and feels and circles on itself.

Dante now turns to Plato for Statius' description of the soul after death: "And when Lachesis has no more thread, this soul is loosed from the flesh, and virtually bears away with itself both the human and the divine." The soul arrives to its place of destiny, where the "formative virtue" gives the soul the likeness of the man as he was on earth. "As the air when it is full of rain becomes adorned with divers colors by another's rays which are reflected in it, so here the neighboring air shapes itself into that form which is virtually imprinted upon it by the soul that hath stopped." Thus the form of the Shade is shaped "according as the desires and other affections impress us . . . "[15] Here Dante is describing the surviving astral body as taught by Plato in the *Gorgias*.[16]

These illustrations of the doctrine of the astral body or its sub-

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[14] This refers to Averroes.

[15] These passages from the Purgatoria of the *Divine Comedy* are from the translation by C. H. Norton (Boston: Houghton, Mifflin, 1902).

[16] *Isis* I, 327-8.

stitutes in medieval thought show how the scholastic philosophers retained the shell of pagan ideas, making them serve the purposes of Christian theology. In later times, when the shackles of dogma had been thrown off, there was little possibility that the scientifically minded men of the Renaissance would give attention to conceptions that had become familiar to them under the auspices of the Church. While there was a real revival of Neoplatonism in Florence, beginning toward the end of the fifteenth century through the work of Ficino, Pico, and others, the influence of these few could no more overcome the enthusiastic materialism heralded by the "mechanical philosophers" than the Athenian School could withstand Justinian's imperial edict banishing the Neoplatonists of a thousand years before. While Henry More might be inspired by the Florentine school to write of the Immortality of the Soul as a true Platonic Philosopher, and Ralph Cudworth devote a lengthy section of his *Intellectual System* to an explanation and defense of the astral body, the work of the Cambridge Platonists was leavening rather than dominating; the "mechanical" philosophy had won the field. After the seventeenth century, the astral body finds few supporters who have any hope of influencing orthodox science and philosophy, until the time of H. P. B.

Involution and Evolution

Man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other—ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.

—*The Secret Doctrine.*

A PHILOSOPHY OF ACTION

OUR human knowledge of the mysteries of life falls into the three broad fields of science, religion and philosophy. Philosophy, as the love and search for truth, really includes the other two. For Plato, philosophy meant knowledge of the eternal Reality, or, as some would say, "wisdom about God." This is often called Theology. When philosophy is applied to the material plane, it becomes physics; applied to invisible planes it is metaphysics. There is little or no correlation between these three fields in modern thought, and so lacking is agreement among the students within each one of them that it is safe to say that the *thinking* scientists, religious men and philosophers have only their individual conclusions as to the origin and destiny of man and the universe.

On the title page of her great work, H. P. Blavatsky calls the Secret Doctrine the "Synthesis of Science, Religion, and Philosophy." The Secret Doctrine is the only successful correlation between all branches of human knowledge. Although every system contains true ideas, Truth itself is not a bundle of facts and ideas gathered from the sciences and from the ethics of the great religions and the philosophies of individual thinkers. Truth is the synthetic whole which contains and integrates all knowledge. Truth is like a great lake atop a mountain, crystal-pure. The rivulets fed from this one source lose their purity as they run down the mountainside. These streams represent the systems of thought and religions of the world —all more or less incomplete or muddled and impure. Only unsullied truth can withstand every test and trial; only truth explains.

In studying the synthesizing teaching of Theosophy, the searcher for truth is at once relieved of certain misconceptions. He finds that God is not a person, Heaven not a place, Man not a creation. He learns that there is no such "thing" as good or evil, but only motive; there is no birth, no death, only changing states of consciousness for the soul. He learns that there is neither accident nor miracle, but impersonal *law*; no Fate, no Destiny but that freely chosen by man himself. There is no beginning and no end, whether of Gods, men or lowly insects—only eternal life with its ceaseless alternation of activity and rest.

But how shall the searcher know these things for himself? There are three self-evident axioms on which the Theosophical synthesis is based; they are applicable to every problem, the test of every truth. The first axiom denies an external God and affirms the divine

Spirit within—the universal and changeless essence of all that live. The second axiom teaches that this is a Universe of Law, of Justice, not external, but inherent in Spirit and all life. The third verity is that all growth is from within, that evolution is the inherent urge of life ever onward and upward toward higher and more complete expression and self-realization. The searcher for truth finds that the Secret Doctrine is in fact a true synthesis, a philosophy of *unity*. He now may wonder if these principles have aught to do with human conduct.

Every man is a philosopher of sorts. His actions are based on his ideas about life. Hence the saying, Ideas rule the world. Were every man to hold true ideas, Truth would rule the world. But the chaotic and ungoverned condition of the world today shows the rule of ignorant ideas. William Q. Judge wrote, "Our thoughts are the matrix, the mine, the fountain, the source of all that we are and all that we may be." But they are only the source. The pure waters of Truth must flow from that source so as to irrigate the parched fields of human conduct. To have a philosophy of action means to study and apply; it means to honor every truth by use. The abstract principles of brotherhood, of law, of evolution, spring to life in the field of human conduct. The doctrines of Karma and Reincarnation will cause men to pursue in fact the ethics they hold in theory. These ideas would be useless were they not eminently practical. Only in the field of daily life do these ideas light the minds of men.

The Theosophist, then, is not one who "holds" certain ideas in his mind. He is one who exemplifies universal principles in his life, who constitutes himself a strong link in the great chain of being, that the chain may sustain the whole. The philosopher, the lover of truth who has lighted his brand at the One flame of truth, carries that fire in his heart and it shines in his life. It is not simply philosophy and high ideas that are needed; it is philosophy in conduct, until that conduct is no longer human, but has become divine.

Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." —*The Secret Doctrine.*

PSYCHIC AND NOETIC ACTION

" . . . I made man just and right,
Sufficient to have stood, though free to fall,
Such I created all th' ethereal powers
And spirits, both them who stood and them
who fail'd,
Truly, they stood who stood, and fell who
fell . . . " —MILTON.

" . . . The assumption that the *mind is a real being,* which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience."—GEORGE T. LADD, *in the "Elements of Physiological Psychology."*

I

A NEW influence, a breath, a sound—"as of a rushing mighty wind"—has suddenly swept over a few Theosophical heads. An idea, vague at first, grew in time into a very definite form, and now seems to be working very busily in the minds of some of our members. It is this: if we would make converts the few ex-occult teachings, which are destined to see the light of publicity, should be made, henceforward, *more subservient to, if not entirely at one with modern science.* It is urged that the so-called *esoteric*[1] (or *late* esoteric) cosmogony, anthropology, ethnology, geology—psychology and, foremost of all, metaphysics—having been *adapted into* making obeisance to modern (hence *materialistic*) thought, should never henceforth be allowed to contradict (not *openly,* at all events) "scientific philosophy." The latter, we suppose, means the fundamental and accepted views of the great German schools, or of Mr. Herbert Spencer and some other English stars of lesser magnitude; and not only these, but also the deductions that may be drawn from them by their more or less instructed disciples.

A large undertaking this, truly; and one, moreover, in perfect conformity with the policy of the medieval Casuists, who distorted truth and even suppressed it, if it clashed with *divine Revelation.* Useless to say that we decline the compromise. It is quite possible—

NOTE.—This article was first printed by H. P. Blavatsky in *Lucifer* for October, 1890.

[1] We say "so-called," because nothing of what has been given out publicly or in print can any longer be termed *esoteric.*

nay, probable and almost unavoidable—that "the mistakes made" in the rendering of such abstruse metaphysical tenets as those contained in Eastern Occultism, should be "frequent and often important." But then all such have to be traced back to the interpreters, not to the system itself. They have to be corrected on the authority of the same Doctrine, checked by the teachings grown on the rich and steady soil of *Gupta Vidya,* not by the speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guess-work, especially in all that relates to psychology and mental phenomena. Holding to our motto, "There is no religion higher than truth," we refuse most decidedly to pander to *physical* science. Yet, we may say this: If the so-called *exact* sciences limited their activity only to the physical realm of nature; if they concerned themselves strictly with surgery, chemistry—up to its legitimate boundaries, and with physiology—so far as the latter relates to the structure of our corporeal frame, then the Occultists would be the first to seek help in modern sciences, however many their blunders and mistakes. But once that over-stepping material Nature the physiologists of the modern "animalistic"[2] school pretend to meddle with, and deliver *ex cathedrâ dicta* on, the higher functions and phenomena of the mind, saying that a careful analysis brings them to a firm conviction that no more than the animal is man a *free-agent,* far less a responsible one—then the Occultist has a far greater right than the average modern "Idealist" to protest. And the Occultist asserts that no materialist—a prejudiced and one-sided witness at best—can claim any authority in the question of mental physiology, or that which is now called by him the *physiology of the soul.* No such noun can be applied to the word "soul," unless, indeed, by soul only the lower, *psychic* mind is meant, or that which develops in man (proportionally with the perfection of his brain) into *intellect,* and in the animal into a *higher* instinct. But since the great Charles Darwin taught that "our *ideas* are animal motions of the organ of sense" everything becomes possible to the modern physiologist.

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[2] "Animalism" is quite an appropriate word to use (whoever invented it) as a contrast to Mr. Tylor's term "animism," which he applied to all the "*Lower* Races" of mankind who believe the soul a distinct entity. He finds that the words *psyche, pneuma, animus, spiritus,* etc., all belong to the same cycle of superstition in "the lower stages of culture," Professor A. Bain dubbing all these distinctions, moreover, as a "plurality of souls" and a "double materialism." This is the more curious as the learned author of "Mind and Body" speaks as disparagingly of Darwin's "materialism" in *Zoonomia,* wherein the founder of modern Evolution defines the word *idea* as "contracting a motion, or configuration of the fibres which constitute the immediate organ of Sense" ("Mind and Body," p. 190. Note).

Thus, to the great distress of our scientifically inclined Fellows, it is once more *Lucifer's* duty to show how far we are at loggerheads with exact science, or shall we say, how far the conclusions of that science are drifting away from truth and fact. By "science" we mean, of course, the majority of the men of science; the best minority, we are happy to say, is on our side, at least as far as free-will in man and the immateriality of the mind are concerned. The study of the "Physiology" of the Soul, of the Will in man and of his *higher Consciousness* from the standpoint of genius and its manifesting faculties, can never be summarized into a system of general ideas represented by brief formulae; no more than the *psychology of material nature* can have its manifold mysteries solved by the mere analysis of its physical phenomena. *There is no special organ of will,* any more than there is a *physical basis* for the activities of self-consciousness.

> "If the question is pressed as to the *physical basis* for the activities of self-consciousness, no answer can be given or suggested. . . . From its very nature, that marvelous verifying *actus* of mind in which it recognizes the states as its own, can have no analogous or corresponding material substratum. It is impossible to specify any physiological process representing this unifying *actus*; it is even impossible to imagine how the description of any such process could be brought into intelligible relation with this unique mental power."[3]

Thus, the whole conclave of psycho-physiologists may be challenged to correctly define Consciousness, and they are sure to fail, because Self-consciousness belongs alone to man and proceeds from the SELF, the higher Manas. Only, whereas the psychic element (or *Kama-manas*)[4] is common to both the animal and the human being—the far higher degree of its development in the latter resting merely on the greater perfection and sensitiveness of his cerebral cells—no physiologist, not even the cleverest, will ever be able to solve the mystery of the human mind, in its highest spiritual manifestation, or in its dual aspect of the *psychic* and the *noëtic* (or the *manasic*),[5] or even to comprehend the intricacies of the former on the purely material plane—unless he knows something of, and is prepared to admit the presence of this dual element. This means that he would have to admit a lower (animal), and a higher (or

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[3] *Physiological Psychology,* etc., p. 545, by George T. Ladd, Professor of Philosophy in Yale University.

[4] Or what the Kabalists call *Nephesh,* the "breath of life."

[5] The Sanskrit word *Manas* (Mind) is used by us in preference to the Greek *Nous* (noëtic) because the latter word having been so imperfectly understood in philosophy, suggests no definite meaning.

divine) mind in man, or what is known in Occultism as the "personal" and the "impersonal" *Egos*. For, between the *psychic* and the *noëtic*, between the *personality* and the *individuality*, there exists the same abyss as between a "Jack the Ripper," and a holy Buddha. Unless the physiologist accepts all this, we say, he will ever be led into a quagmire. We intend to prove it.

As all know, the great majority of our learned "Didymi" reject the idea of free-will. Now this question is a problem that has occupied the minds of thinkers for ages; every school of thought having taken it up in turn and left it as far from solution as ever. And yet, placed as it is in the foremost ranks of philosophical quandaries, the modern "psycho-physiologists" claim in the coolest and most bumptious way to have cut the Gordian knot for ever. For them the feeling of personal free agency is an error, an illusion, "the collective hallucination of mankind." This conviction starts from the principle that no mental activity is possible without a brain, and that there can be no brain without a body. As the latter is, moreover, subject to the general laws of a material world where all is based on necessity, and where there is no spontaneity, our modern psycho-physiologist has *nolens volens* to repudiate any self-spontaneity in human action. Here we have, for instance, a Lausanne professor of physiology, A. A. Herzen, to whom the claim of free-will in man appears as the most *unscientific* absurdity. Says this oracle:—

"In the boundless physical and chemical laboratory that surrounds man, organic life represents quite an unimportant group of phenomena; and amongst the latter, the place occupied by life having reached to the stage of consciousness, is so minute that it is absurd to exclude man from the sphere of action of a general law, in order to allow in him the existence of a subjective spontaneity or a free will standing outside of that law"—(*Psychophysiologie Générale.*)

For the Occultist who knows the difference between the psychic and the noëtic elements in man, this is pure trash, notwithstanding its sound scientific basis. For when the author puts the question—if psychic phenomena do not represent the results of an action of a molecular character whither then does motion disappear after reaching the sensory centres?—we answer that we never denied the fact. But what has this to do with a free-will? That every phenomenon in the visible Universe has its genesis in motion, is an old axiom in Occultism; nor do we doubt that the psycho-physiologist would place himself at logger-heads with the whole conclave of

exact scientists were he to allow the idea that at a given moment a whole series of physical phenomena may disappear in the vacuum. Therefore, when the author of the work cited maintains that the said force does not disappear upon reaching the highest nervous centers, but that it is forthwith transformed into another series, viz., that of psychic manifestations, into thought, feeling, and consciousness, just as this same psychic force when applied to produce some work of a physical (*e.g.*, muscular) character gets transformed into the latter—Occultism supports him, for it is the first to say that all psychic activity, from its lowest to its highest manifestations, is "nothing but—motion."

Yes; it *is* MOTION; but not all "molecular" motion, as the writer means us to infer. Motion as the GREAT BREATH (*vide* "Secret Doctrine," vol. i, *sub voce*)—*ergo "sound" at the same time*—is the substratum of Kosmic-Motion. It is beginningless and endless, the one *eternal life,* the basis and genesis of the subjective and the objective universe; for LIFE (or Be-ness) is the *fons et origo* of existence or being. But molecular motion is the lowest and most material of its finite manifestations. And if the general law of the conservation of energy leads modern science to the conclusion that psychic activity only represents a special form of motion, this same law, guiding the Occultists, leads them also to the same conviction—and to something else besides, which psycho-physiology leaves entirely out of all consideration. If the latter has discovered only in this century that psychic (we say even spiritual) action is subject to the same general and immutable laws of motion as any other phenomenon manifested in the objective realm of Kosmos, and that in both the organic and the *inorganic* (?) worlds every manifestation, whether conscious or unconscious, represents but the result of a collectivity of causes, then in Occult philosophy this represents merely the A, B, C, of its science. "All the world is in the *Swara*; *Swara* is the Spirit itself"—the ONE LIFE or *motion,* say the old books of Hindu Occult philosophy. "The proper translation of the word *Swara* is the *current of the life wave,*" says the author of "Nature's Finer Forces,"[6] and he goes on to explain:

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[6] *The Theosophist,* Feb. 1888, p. 275, by Rama Prasad, President of the *Meerut Theosophical Society.* As the Occult book cited by him says: "It is the *Swara* that has given form to the *first accumulations of the divisions* of the universe; the *Swara* causes evolution and involution; the *Swara* is God, or more properly the *Great Power* itself (*Maheshwara*). The *Swara* is the manifestation of the impression on matter of that power which in man is known to us as *the power which knows itself* (mental and *psychic* consciousness). It is to be understood that the action of this power never ceases. . . . It is unchangeable existence"—and this is the "Motion" of the Scientists and the universal *Breath of Life* of the Occultists.

"It is that wavy motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated universe. . . . From whence does this motion come? This motion is the spirit itself. The word *atma* (universal soul) used in the book (*vide infra*), itself carries the idea of eternal motion, coming as it does from the root, AT, or eternal motion; and it may be significantly remarked, that the root AT is connected with, is in fact simply another form of, the roots AH, breath, and AS, being. All these roots have for their origin the sound produced by the breath of animals (living beings). . . . The primeval current of the live-wave is then the same which assumes in man the form of inspiratory and expiratory motion of the lungs, and this is the all-pervading source of the evolution and involution of the universe. . . . "

So much about *motion* and the "conservation of energy" from old *books on magic* written and taught ages before the birth of inductive and exact modern science. For what does the latter say more than these books in speaking, for instance, about animal *mechanism,* when it says: —

"From the visible atom to the celestial body lost in space, *everything is subject to motion* . . . kept at a definite distance one from the other, in proportion to the motion which animates them, the molecules present constant relations, which they lose only by the addition or the subtraction of a certain quantity of motion.[7]

But Occultism says more than this. While making of motion on *the material plane* and of the conservation of energy, two fundamental laws, or rather two aspects of the same omnipresent law—*Swara,* it denies point blank that these have anything to do with the *free-will* of man which belongs to quite a different plane. The author of "Psychophysiologie Générale," treating of his *discovery* that psychic action is but motion, and the result of a collectivity of causes—remarks that as it is so, there cannot be any further discussion upon spontaneity—in the sense of any native internal proneness created by the human organism; and adds that the above puts an end to all claim for *free-will*! The Occultist denies the conclusion. The actual fact of man's psychic (we say *manasic* or noëtic) *individuality* is a sufficient warrant against the assumption; for in the case of this conclusion being correct, or being indeed, as the author expresses it, the *collective hallucination of the whole mankind throughout the ages,* there would be an end also to psychic individuality.

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[7] "*Animal Mechanism," a treatise on terrestrial and aerial locomotion.* By E. J. Marey, Professor at the College of France, and Member of the Academy of Medicine.

Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.*, their *psychic individuality*.

But if instead of "psychic" we call it the higher Self-conscious Will, then having been shown by the science of psycho-physiology itself that *will has no special organ*, how will the materialists connect it with "molecular" motion at all? As Professor George T. Ladd says:

> *"The phenomena of human consciousness must be regarded as activities of some other form of Real Being than the moving molecules of the brain.* They require a subject or ground which is in its nature unlike the phosphorized fats of the central masses, the aggregated nerve-fibres of nerve-cells of the cerebral cortex. This Real Being thus manifested immediately to itself in the phenomena of consciousness, and indirectly to others through the bodily changes, is the *Mind* (*manas*). To it the mental phenomena are to be attributed as showing what it *is* by what it *does*. The so-called mental 'faculties' are only the *modes of the behaviour* in consciousness of this real being. We actually find, by the only method available, that this real being called Mind believes in certain perpetually recurring modes: therefore we attribute to it certain faculties. . . . Mental faculties are not entities that have an existence of themselves. . . . They are the modes of the behaviour in consciousness of the mind. And the very nature of the classifying acts which lead to their being distinguished, is explicable only upon the assumption that *a Real being called Mind exists,* and is to be distinguished from the real beings known as the physical molecules of the brain's nervous mass."[8]

And having shown that we have to regard consciousness *as a unit* (another occult proposition) the author adds:

> "We conclude, then, from the previous considerations: *the subject of all the states of consciousness is a real unit-being, called Mind; which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain."*[9]

This "Mind" is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, be-

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[8] "The higher *manas* or "Ego" (Kshetrajna) is the "Silent Spectator," and the voluntary "sacrificial victim": the lower manas, its representative—a tyrannical despot, truly.

[9] *"Elements of Physiological Psychology.* A treatise of the activities and nature of the mind, from the Physical and Experimental Point of View, pp. 606 and 613.

comes the guide of the highest mental faculties, and is the organ of the free-will in physical man. Therefore, this assumption of the newest psycho-physiology is uncalled for, and the apparent impossibility of reconciling the existence of free-will with the law of the conservation of energy is—a pure fallacy. This was well shown in the "Scientific Letters" of "Elpay" in a criticism of the work. But to prove it finally and set the whole question definitely at rest, does not even require so high an interference (high for us, at any rate) as the Occult laws, but simply a little common sense. Let us analyze the question dispassionately.

It is postulated by one man, presumably a scientist, that because "psychic action is found subject to the general and immutable laws of motion, there is, therefore, *no free will in man.*" The "analytical method of exact sciences" has demonstrated it, and materialistic scientists have decreed to "pass the resolution" that the fact should be so accepted by their followers. But there are other and far greater scientists who thought differently. For instance, Sir William Lawrence, the eminent surgeon, declared in his lectures[10] that:—

> "The philosophical doctrine of the soul, and its separate existence, has nothing to do with this physiological question, but rests on a species of proof altogether different. These sublime dogmas could never have been brought to light by the labours of the anatomist and physiologist. An immaterial and spiritual being could not have been discovered amid the blood and filth of the dissecting room."

Now, let us examine on the testimony of the materialist how this universal solvent called the "analytical method" is applied in this special case. The author of the *psychophysiologie* decomposes psychic activity into its compound elements, traces them back to motion, and, failing to find in them the slightest trace of free-will or spontaneity, jumps at the conclusion that the latter have no existence in general; nor are they to be found in that psychic activity which he has just decomposed. "Are not the fallacy and error of such an unscientific proceeding self-evident?" asks his critic; and then argues very correctly that:—

> "At this rate, and starting from the standpoint of this analytical method, one would have an equal right to deny every phenomenon in nature from first to last. For, do not sound and light, heat and electricity, like all other chemical processes, once decomposed into their respective elements, lead the experimenter back to the same motion, wherein all the peculiarities of the given elements disappear

[10] W. Lawrence. Lectures on Comparative Anatomy, Physiology, Zoology, and the Natural History of Man. 8vo. London, 1848, p. 6.

leaving behind them only 'the vibrations of molecules'? But does it necessarily follow that for all that, heat, light, electricity—are but illusions instead of the actual manifestations of the peculiarities of our real world. Such peculiarities are not, of course, to be found in compound elements, simply because we cannot expect that a part should contain, from first to last, the properties of the whole. What should we say of a chemist, who, having decomposed water into its compounds, hydrogen and oxygen, without finding in them the special characteristics of water would maintain that such did not exist at all nor could they be found in water? What of an antiquary who upon examining distributed type and finding no sense in every separate letter, should assert that there was no such thing as sense to be found in any printed document? And does not the author of "Psycho-physiology" act just in this way when he denies the existence of free-will or self-spontaneity in man, on the grounds that this distinctive faculty of the highest psychic activity is absent from those compound elements which he has analysed?"

Most undeniably no separate piece of brick, of wood, or iron, each of which has once been a part of a building now in ruins, can be expected to preserve the smallest trace of the architecture of that building—in the hands of the chemist, at any rate; though it would in those of a *psychometer,* a faculty by the bye, which demonstrates far more powerfully the law of the conservation of energy than any physical science does, and shows it acting as much in the subjective or psychic worlds as on the objective and material planes. The genesis of sound, on this plane, has to be traced back to the same motion, and the same correlation of forces is at play during the phenomenon as in the case of every other manifestation. Shall the physicist, then, who decomposes sound into its compound element of vibrations and fails to find in them any harmony or special melody, deny the existence of the latter? And does not this prove that the analytical method having to deal exclusively with the elements, and nothing to do with their *combinations,* leads the physicist to talk very glibly about motion, vibration, and what not, and to make him entirely lose sight of the *harmony produced by certain combinations of that motion* or the "harmony of vibrations"? Criticism, then, is right in accusing Materialistic psycho-physiology of neglecting these all-important distinctions; in maintaining that if a careful observation of facts is a duty in the simplest physical phenomena, how much more should it be so when applied to such complex and important questions as psychic force and faculties? And yet in most cases all such essential differences are overlooked, and the analytical method is applied in a most arbitrary and preju-

diced way. What wonder, then, if, in carrying back psychic action to its basic elements of motion, the psycho-physiologist depriving it during the process of all its essential characteristics, should destroy it; and having detroyed it, it only stands to reason that he is unable to find that which exists in it no longer. He forgets, in short, or rather purposely ignores the fact, that though, like all other phenomena on the material plane, psychic manifestations *must* be related in their final analysis to the world of vibration (*"sound" being the substratum of universal Akasa*), yet, in their origin, they belong to *a different and higher World of* HARMONY. Elpay has a few severe sentences against the assumptions of those he calls "physico-biologists" which are worthy of note.

> Unconscious of their error, the psycho-physiologists identify the compound elements of psychic activity with that activity itself: hence the conclusion from the standpoint of the analytical method, that the highest, distinctive specialty of the human soul—free-will, spontaneity—is an illusion, and no psychic reality. But as we have just shown, such identification not only has nothing in common with exact science, but is simply impermissible, as it clashes with all the fundamental laws of logic, in consequence of which all these so-called physico-biological deductions emanating from the said identification vanish into thin air. Thus to trace psychic action primarily to motion, means in no way to prove the "illusion of free-will." And, as in the case of water, whose specific qualities cannot be deprived of their reality although they are not to be found in its compound gases, so with regard to the specific property of psychic action: its spontaneity cannot be refused to psychic reality, though, this property is not contained in those finite elements into which the psycho-physiologist dismembers the activity in question under his mental scalpel.

This method is "a distinctive feature of modern science in its endeavor to satisfy inquiry into the *nature* of the objects of its investigation by a detailed description of their *development*," says G. T. Ladd. And the author of "The Elements of Physiological Psychology," adds:—

> The universal process of "Becoming" has been almost personified and deified so as to make it the true ground of all finite and concrete existence. . . . The attempt is made to refer all the so-called development of the mind to the evolution of the substance of the brain, under purely physical and mechanical causes. This attempt, then, denies that any real unit-being called the Mind needs to be assumed as undergoing a process of development according to laws of its own. . . . On the other hand, all attempts to account for the orderly

increase in complexity and comprehensiveness of the mental phenomena by tracing the physical evolution of the brain are wholly unsatisfactory to many minds. We have no hesitation in classing ourselves among this number. Those facts of experience which show a correspondence in the order of the development of the body and the mind, and even a certain necessary dependence of the latter upon the former, are, of course, to be admitted; but they are equally compatible with another view of the mind's development. This other view has the additional advantages that it makes room for many other facts of experience which are very difficult of reconciliation with any materialistic theory. On the whole, *the history of each individual's experiences is such as requires the assumption that a real unit-being (a Mind) is undergoing a process of development, in relation to the changing condition or evolution of the brain, and yet in accordance with a nature and laws of its own*" (p. 616).

How closely this last "assumption" of science approaches the teachings of the Occult philosophy will be shown in Part II of this article. Meanwhile, we may close with an answer to the latest materialistic fallacy, which may be summarized in a few words. As every psychic action has for its substratum the nervous elements whose existence it postulates, and outside which it cannot act; as the activity of the nervous elements are only molecular motion, there is therefore no need to invent a special and psychic Force for the explanation of our brain work. *Free Will would force* Science to postulate an invisible *Free-Willer,* a creator of that special Force.

We agree: "not the slightest need," of a creator of "that special" or any other Force. Nor has any one ever claimed such an absurdity. But between *creating* and *guiding,* there is a difference, and the latter implies in no way any creation of the energy of motion, or, indeed, of any special energy. *Psychic* mind (in contradistinction to manasic or noëtic mind) only transforms this energy of the "unit-being" according to "a nature and laws of its own"—to use Ladd's felicitous expression. The "unit-being" creates nothing, but only causes a natural correlation in accordance with both the physical laws and *laws of its own*; having to use the Force, it guides its direction, choosing the paths along which it will proceed, and stimulating it to action. And, as its activity is *sui generis,* and independent, it carries this energy from this world of disharmony into its own sphere of harmony. Were it not *independent* it could not do so. As it is, the freedom of man's will is beyond doubt or cavil. Therefore, as already observed, there is no question of creation, but simply of *guidance.* Because the sailor at the wheel does

not create the steam in the engine, shall we say that he does not direct the vessel?

And, because we refuse to accept the fallacies of some psycho-physiologists as the *last* word of science, do we furnish thereby a new proof that free-will is an *hallucination?* We deride the *animalistic* idea. How far more scientific and logical, besides being as poetical as it is grand, is the teaching in the *Kathopanishad,* which, in a beautiful and descriptive metaphor, says that: "The senses are the horses, body is the chariot, mind (*kama-manas*) is the reins, and intellect (or *free-will*) the charioteer." Verily, there is more *exact* science in the less important of the *Upanishads,* composed thousands of years ago, than in all the materialistic ravings of modern "physico-biology" and "psychophysiology" put together!

(*To be continued.*)

A Living God

Physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "Breath of animal Life." The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any "Frankenstein" animal.

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such differences, unless man is an animal *plus* a *living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

—*The Secret Doctrine.*

SOUL POWERS AND THEIR USE

ALL forms or degrees of life manifest both energy and the intelligence which indicates an ensouling essence. In higher beings this is the power to control and direct the energies released by the conjunction of spirit with matter, but at any level of being this primal power may be termed the Will, in man and nature—a universal principle—the force of spirit in action.

There is a difference, however, between will in conscious action and will as natural impulse. The will of the kingdoms below man is the will of unconscious affinity or reflex action. Man consciously directs the force of will, while the animal exercises its powers in instinctive or automatic psychic response to the various impressions coming from its environment. Man can conceive of himself as apart from his ideas; hence, he can create, direct and control them. The animal form of intelligence cannot evaluate or *choose* between the psychic impressions which represent its highest level of perception. The capacity of human intelligence to separate itself from any one level of perception is dependent upon *Manas*—the basis of self-realization—indicating the perceiver as something beyond all experiences and modes of perception. *Force* exists in the relationships between any two forms of intelligence, but only man can turn such forces into *powers* by the directive agent of mind.

The man of seven principles is the universe writ small: in him are represented seven different degrees of perception. He has also the power to choose between these modes of perception and action. All powers are either actively or potentially his, for his seven-principled nature is the means of contact with all seven degrees of force in the universe. Knowledge of these forces becomes, through the energizing medium of will, consciously directed power.

The mind, then, is the focal point from which will becomes consciously rather than unconsciously directed. The powers of mind are the key to mastery of all the forces in nature. Telepathy, clairvoyance, and clairaudience—to mention only a few presently abnormal powers—must await understanding before they will be helpfully used. Then only will they become consciously directed powers rather than *forces* directing the beings who are unconsciously subject to their manifestation. The mediumistic claim "powers," but any observer can testify to what mediums themselves have admitted—that they become completely passive and *let forces direct them.* This is the antithesis of *soul*-power, which requires the conscious use of will, not submission to outside influences.

Were mediums and others passively inclined to study powers of mind instead of submerging themselves in psychic states, they would be on the only safe road to conscious use of natural forces. Right use of psychic powers depends upon knowledge, which means the previous right use of the powers of mind. All human beings make partial use of their mental powers. Who has not described his internal behavior in terms of thought, will, feeling, memory and imagination? And yet, who would say that these powers have been given their highest function? How purposeful and useful are the thoughts which dominate the average mind in moments of leisure and repose? How often is the will invoked, and how often do we follow the path of least resistance suggested by our past affinities? Who trains his memory to record all things of value and to reject inconsequential personal details? On what moral level do we allow our imagination to have play? Few men even attempt to guide their powers according to the highest they know. The energy spent in idle dreams and imaginings should support constructive and creative effort; yet our musings seldom reach beyond imitation of things heard, read or seen; seldom beyond the limits of pleasant and unpleasant memories, the fertile field of fancy and anticipation.

H. P. B. in 1875 brought Theosophy as explanation of spiritualistic phenomena. That explanation, when understood, was sufficient warning against all psychic adventuring. Few, however, were interested in "understanding." H. P. B. easily gained an audience when she produced phenomena, but not when she explained them. Who profited from the fact that H. P. B., unlike the mediums, could produce phenomena *at will*?

The philosophy of Theosophy is an explanation of the greatest "power" or force affecting humanity. It is the force which in the words of Herbert Spencer, brings about "the continual adjustment of external relations to internal relations," — the basis for the cycle of necessity which attracts each man to rebirth again and again, until right affinities are strengthened and bad tendencies overcome.

The force "which moves in a curved path" is fundamental to all life. It must be studied and the laws of its activity applied if men are to free themselves from a cheerless destiny created by themselves. For this reason H. P. B. said that "the Ethics of Theosophy are more important than any divulgement of psychic laws and facts." The ethics of Theosophy begin with the laws of Karma and Reincarnation. By knowledge of them, men may gain the power to release themselves and others from the bondage created by ignorance of their divine nature and potentiality.

YOUTH-COMPANIONS' FORUM

IN "Occultism Vs. the Occult Arts," H. P. B. writes: "We are in the Kali Yuga, and its fatal influence is a thousandfold more powerful in the West than it is in the East." Why is this? Is there not as much degradation in the East as there is in the West, even though varying in kind?

(*a*) As we compare West with East today, it seems clear that the West is positive—positive in its destructive materialism. It exhibits the onrush of the beginnings of the new race. The Theosophical Movement of this era was begun in New York, a great western city.

As to India, from what Mr. Crosbie says in *Answers to Questions on The Ocean of Theosophy* (p. 31), and from the "swamis" who have come to America, it is clear that India is much given to Hatha Yoga, or false yoga. Such practices lead to psychic diseases and passivity.

Karmic effects come quickly to the positive man; passivity makes a weak focus. Thus the West with its positive materialism probably furnishes a *magnet* for the full force of Kali Yuga.

Considering statements in *The Ocean of Theosophy* and Mr. Crosbie's answer on page 130 of the *Answers to Questions,* it is plain that India's greatness lasted from time immemorial to the days of Son-kha-pa. There are her great epics, and her lore about wonderful men. This must have created an "atmosphere" of noble ideas, so that even the less advanced egos absorb something of that great heritage. In the Orient men face death, famine, and other causes for sorrow without complaint. This is another way of understanding why Kali Yuga is not so terrible in its effects on India as on the West.

Because India has remained coherent as a people, and has preserved the ancient Teachings, it must have a great future. The tide of civilization has reached the furthermost edge of the West and must roll back to the East. As the new race appears, the rising cycle of Occultism will help the East to regain its former power and glory.

(*b*) In the West there has been a speeding up of forces for both good and bad. The possibilities of accomplishing evil are increased and the opportunity to do good is also greater. "The affliction of India is, that it lost Theosophy when the persecuted Adepts had to fly beyond the mountains," writes H. P. B. (THEOSOPHY XII, 223.) The afflictions of the West may be traced

to its failure to recognize the message of the Adepts. The degradation of the West shows itself in obvious ways: the bitterness of the class struggle, the persistence of a large criminal class, the inability of nations to make friendly agreements—these are a few evidences of Kali Yuga. But in the West there is activity, and where there is activity there is hope of correction—hope of an awakening. When Mr. Judge was asked, "What can true and earnest Theosophists do against the Black Age?" he answered, "Nothing *against* it but a great deal *in* it. . . . It is only a quarter as long as the longest of the other ages, and it is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it." (*Letters That Have Helped Me* II, 47.)

(*c*) There are many factors which contribute to the unusual influence of the evil forces in the West in comparison with the East. We must remember that while the East represents but a shell of former glorious civilizations, the masses of people there endeavor to live up to their religions, however distorted they may be, and have adjusted their everyday lives so as to conform to their beliefs. Contrast this one factor of religion in the East with any Western religion. Westerners make little attempt to exemplify the ethics and ideals of their creeds.

There is also the rapid tempo of Western life. Our social and economic structures are vastly more complicated, resulting in greater confusion. Our "progress" for the most part is mechanical; our objective, material "success." Morally, the West lags far behind the East in many ways. Education in the West is largely of the competitive system, from the earliest years the child being imbued with what is called a spirit of "friendly rivalry." This attitude is fostered and strengthened throughout all aspects of everyday life; "personality" is emphasized; personal ambitions, feelings and desires are the guiding principles of life. The popular doctrine of personal "ambition" has less hold on the East. So from childhood on a greater feeling of brotherliness is possible, without the abnormally stressed desire for personal gain. To us in the West, this may appear as lassitude, lack of ambition or indifference to circumstances.

Motive is the prime factor, for motive and motive alone makes the exercise of any power good or evil. In the West our motives are rooted in a false idea of Self; that is, we mistake the personality for the individuality. The indoctrination of a one-life existence has given the West no basis for right action, for right motive or for

Brotherhood. Our Eastern brothers have some conception of Karma and Reincarnation, and the effect of these ideas is reflected in the quiet resignation of oriental peoples. Men act according to the ideas they hold, and the Oriental has less temptation and less incentive to do evil than his "highly civilized" Occidental neighbors.

You say that life is electricity. What specific evidences of this are there in the various kingdoms of nature, — in the vegetable, for instance?

(*a*) Life, light, electricity, magnetism, fire, etc., are all aspects of the One manifested life. This One Life permeates the entire universe; it is the vital and intelligent Force in every manifested form; it is the power of creation, of preservation and of destruction. Without It there would be no basis for unity, order, nor purpose in manifestation; nor, for that matter, manifestation of any kind.

The One Life permeates all the kingdoms of Nature. In the mineral kingdom there is the lodestone, a natural magnet; chemical elements have an inherent power of attraction and repulsion. In the vegetable kingdom, the Venus fly-trap has contracting lobes which snap closed on insects, and this action is accompanied by electrical phenomena in the leaf tissues; the same phenomena occur with the contraction of an animal muscle. According to *Chemistry of Plant Life* by R. W. Thatcher, "every living cell is essentially an electric battery." The process of photosynthesis, in which sunlight transforms mineral into plant-food, is an electrical one. It has also been ascertained that the current flows from the more active (electro-negative) to the less active (electro-positive) portion of the protoplasm. All animal organisms possess some degree of electrical potential, being so strong in some as to paralyze their victims.

Further evidences of electricity in the kingdoms of nature have been given in articles in this magazine. For instance, in the September, 1939, issue, the article, "Electrical Architect," comments on the findings of Drs. H. S. Burr and F. C. S. Northrop of Yale University. The writings of Sir Jagadis Chunder Bose, the famous Indian botanist, treat of the manifestation of electricity in the vegetable and mineral kingdoms. (See THEOSOPHY XXVI, 190.)

(*b*) Science today accepts without question the fact that the vegetable and animal are endowed with life, but refuses to consider the possibility of life elsewhere. However, science itself provides evidences which show the presence of life in the mineral as well as in the other kingdoms. Life can be scientifically defined only by means of its effects, since Life *per se* is "intangible." What are the

effects of life? There is, first, *motion*. Then there are individual motions, constituting independent action of some sort. When we see *purpose* in such action, we call it "intelligent." Physicists are agreed that motion exists in the atomic world, and recently, through quantum mechanics, they have conceded that an element of individual action may be present in the atom. That we do not understand the "purpose" of this activity does not inevitably rule out intelligence from the mineral, but suggests only that mineral intelligence is different from that of human beings. Living beings, then, include mineral, vegetable, animal, and man.

Matter is composed of atoms, which in turn can be divided into electrons, protons, neutrons, etc., all of which, to accept one theory, are the maxima of electro-magnetic vibrations. The electromagnetic vibration is composed of electric and magnetic waves vibrating at right angles. But magnetism is so closely related to electricity that it makes little difference whether we say that life is of an electrical or a magnetic nature.

The vegetable can be thought of as mineral plus chlorophyl. When chlorophyl is acted upon by light it has the property of converting mineral into vegetable. But without light, chlorophyl can not function. Thus light gives the mineral lives a higher organization by raising them to participation in the vegetable forms of life.

The animal organizes vegetable and mineral life in terms of psychic action. The animal reacts to experience in a stereotyped fashion, according to instinct or the intelligence of the species. Not so with the human. Man is master of his thoughts; he can choose to set his mind in neutral and let it "idle" as does the animal, or he can act "for and as the self of all creatures."

Psychologists have discovered electrical waves emanating from the brain and have concluded by means of experiments that they are related to choice. When man makes a choice, whether of ideas or actions, the waves take on an irregular pattern superimposed on the basic vibration. Biologically, the waves are steady and regular. The brain of the animal always shows this constant pattern of mental quiescence. Man's distinctive attribute is the power of choice, which induces special brain-waves of electrical vibration.

Since the vital activities of organisms which are considered to be alive are all linked with electrical phenomena, it seems clear that life is of an electrical nature.

(*c*) Theosophy is not alone in saying that life is electricity. In his *Getting Acquainted with Minerals*, George Letchworth English

writes: "One of the most startling claims ever advanced has recently been largely accepted by scientists. It is that matter is nothing but electricity."

Strike flint with steel and sparks fly. Under ultra-violet rays many stones are fluorescent. Studying the plant world, scientists have observed that the roots of onions and other plants throw off ultra-violet rays which, they found, are connected with growth patterns. In some forested regions radio is practically useless owing to the fact that the space around the trees is turned into an electric conductor by emissions from the foliage. It is well known that sensitive plants react to electrical atmospheric disturbances, folding their leaves before a storm, and that they shrink from the human touch. Among the Etruscans, Tarchen, founder of their theurgy, desiring to preserve his house from lightning, surrounded it by a hedge of white bryony, a climbing plant believed to have the power to avert thunderbolts.

In his *Travels in South Africa,* Livingston relates that the hot wind which blows during the dry season over the desert from North to South "is in such an electric state that a bunch of ostrich feathers, held a few seconds against it, becomes as strongly charged as if attached to a powerful electric machine, and clasps the advancing hand with a sharp crackling sound. . . . By a little friction the fur of the mantles worn by the natives gives out a luminous appearance."

There have been men whose bodies contained so much vital electricity that gas jets would light from their index finger as from a burning match. A still more marvelous fact is told by Mitchison, the African explorer and traveler. By a series of experiments in the Western part of central Africa he ascertained that under certain atmospheric conditions, and especially during mental excitement, it was possible to extract from the bodies of nearly every Negro of these regions a mass of electric sparks; in order to achieve the phenomenon it sufficed to stroke gently a Negro's skin or merely to touch it. When the Negroes were calm, no sparks could be obtained from their bodies.

Professor Henry Armstrong of London writes in *The Chemical Romance of the Green Leaf:* "Today we are beginning to think of a turmoil of electric forces active within the sunlit-leaf, giving it a creative power impossible to describe." There is only one force in Nature. It is the Universal life-principle manifesting everywhere, in all kingdoms.

THE FOUNDATION OF ETHICS

[Collated from the writings of William Q. Judge.—Editors.]

NO new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice.

What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. Those who must begin the reform are those who are so fortunate as to be placed in the world where they can see and think out the problems all are endeavoring to solve, even if they know that the great day may not come until after their death.

The future, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill. As to the broader scope of the work, that comes from united effort of the whole mass of units. The race is, as a whole, in a transition state, and many of its units are kept back by the condition of the whole. The only way we can alter it is by such action now as makes of each one a center for good, a force that makes "for righteousness," and that is guided by wisdom.

Intellectual study only of our Theosophy will not speedily better the world. We should do as Buddha taught his disciples, preach, practice, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

The practical theosophist will do well if he follows the advice of the Masters to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter the lives of the people. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

With Reincarnation the doctrine of Karma explains the misery and suffering of the world and no room is left to accuse Nature of injustice. The scientific and self-compelling basis for right ethics is found in these and in no other doctrines. For if right ethics are to be practiced merely for themselves, men will not see why, and never have been able to see why, for that reason, they should do right.

HUMAN ORIGINS

BEFORE we can consider the origin of anything, we must know something of the nature of the thing itself. In the correct understanding of an object or being lies the sole clue of its origin. To enter upon the search for human beginnings according to some preconceived theory is to travel on a false trail. Though we may seem to find what we are searching for (the human mind can reason to *any* desired conclusion), theories so "proved" cannot stand the test of time and experience. Therefore, if we would know anything of the origin of man we must first know something of the nature of man himself.

What are some of the common characteristics of all men? We know man has a physical body; he has desires, motives and feelings; he has a mind or reasoning power; and he has a conscience, more or less active. His desires fall into two classes: the lower, pertaining to the senses and bodily needs, to his personal likes and dislikes and selfish desires; the higher, which are his aspirations—desire for the well-being of others, self-sacrifice and altruism. Man's mind can likewise be divided into corresponding divisions. The lower mind is reason dominated by the purely personal and selfish desires; the higher mind is reason having affinity for the aspiring and compassional nature. Thus, when we speak of the origin of man, we have to ask which "man" is meant: The man of flesh? The man of desire? The man of reason? The man of conscience? Or do we perhaps believe that all these are but characteristics and qualities of the physical body, as hardness is the quality of stone? By briefly considering one by one these various divisions, and endeavoring to trace their origin, perhaps we will come closer to the solution of the origin of man as a whole.

Where does man's physical body come from? By analysis we find it to be made up of the substance of the three lower kingdoms—mineral, vegetable and animal. But body has something more than chemical make-up—it has shape and form. Can we trace the human form to the lower kingdoms? Can we find an animal that is in the process of learning to walk upright, with head and spine erect, whose hands are suited for constructing and creating things, and whose head is shaped as man's? We cannot. So far as physical man is concerned, we know that his body is composed of matter from the three lower kingdoms, but we are unable to find there the origin of his form and shape.

We come now to man's desire nature. The instinct to survive and his sense desires can be traced to the lower kingdoms. In the animal kingdom these desires are the ruling principle. Also, there are innumerable evidences of unconscious brotherliness and co-operation in the lower kingdoms; whole species of plants, for example, depend for their existence upon the help of some other species of plant or insect. But where in the lower kingdoms can we find the glimmerings of morality, *conscious* co-operation, universal compassion, devotion to an ideal? Or where can we find their opposites—conscious cruelty, destructiveness and calculating selfishness? They are nonexistent in nature. We can trace the origin of the so-called "reflex actions" and sense impulses in man, but can find no clue of either his highest or basest desires in the lower kingdoms.

We now approach a more difficult problem, the origin of reason or mind. Intelligence is everywhere in Nature, but where among Her creatures can we find conscious reasoning? No man has ever found an animal that could say "I am I," or "I am an animal." Animals know a great deal, but do not know that they know. Equally fruitless is the search for conscience in the lower kingdoms. Conscience means knowledge of right and wrong—the moral responsibility which no animal possesses.

To sum up, then, we have been successful in tracing the man of flesh, and the man of animal instincts, but we have been unable to trace the origin of the form and shape of man, his highest and basest desires, his reasoning faculty and his conscience. It is evident that physical research alone can never disclose the origin of man; it leaves his *human* characteristics veiled in mystery. How foolish, then, with such limited knowledge, for anyone to jump to the conclusion that man is the product of animal evolution!

Theosophy teaches that it knows no unsolvable mystery, and in the face of such a stupendous claim, the least we can do is to examine what it has to say on this subject of man's origin, judging for ourselves the sufficiency of the light thrown on the problem.

We shall not for the present concern ourselves with Theosophical teachings on the *ultimate* origin of man, because there never was a time when man was not; he is eternal as Spirit itself. We will consider what Theosophy says with regard to man's origin in this period of evolution. The word "origin" means, in its derivation, to become visible. So we will endeavor to discover when man as we known him today became visible in earth life.

Theosophy teaches that it is utterly useless to look to the lower kingdoms for the form or shape of man, his human desires, his

mind, and conscience, because none of these are of physical origin. The missing link in evolution is not some intermediate creature between ape and human. The real missing links are the unique form and consciousness of Man. Evolution, Theosophy holds, is accomplished solely by Self-Conscious Egos, who first work behind the scene of physical evolution, guiding and impelling the lower kingdoms—the builders of form—and finally occupy those forms when they are ready.

Study of the lower kingdoms shows that this descent of Self-conscious man into physical forms is not without analogues in nature. We are well acquainted with the classes, laws, and ways of combining of the chemical elements. In the vegetable kingdom, we find the presence of another kind of life. There is some kind of an intelligence which combines the chemical elements to produce a higher class of combinations, leading to activities not possible to chemical elements alone. The growth of a gigantic Redwood, or any plant, is evidence of a force in the vegetable kingdom which transcends the laws of physics. The animal kingdom exhibits a third kind of life. While cell reproduction and blood circulation are purely vegetable processes, the cells and "sap" in an animal body have range of action, locomotion, and power not to be found in the vegetable kingdom, as well as a highly organized sensory and nervous system. Is it not natural, then, for a more highly evolved intelligence—self-conscious man—to enter an animal form and to use it as an instrument of further evolution?

When the animal organism was perfected, Theosophy teaches, it became possible for a highly evolved spiritual being to enter the threefold form. With the incarnation of these self-shining souls, Self-conscious man as we know him came on the scene.

The human form, Theosophy holds, is a type of its own and not an animal development. It can be called physical, but not properly "animal." It is a continuation of the man-form developed upon earths previous to this. Just as the blue print of a house remains after the house is destroyed, from which a new house can be built, so does the plan for the construction of the human frame remain, plus improvements. Self-conscious man carries forward this plan for the lower kingdoms to copy and execute.

The higher desires are the soul-yearnings of the Ego-Soul; he brings them with him when he enters the lower forms. But where do the lower desires come from—desires that cannot be found even in the animal kingdom? Does the Real Man also bring those? The answer is that man's highly purified desire principle, when fused

with the animal nature, gave rise to the mixture of base and spiritual desires which are the leading mark of our humanity. When the Real Man is enmeshed in the illusions of the animal body, he gives the natural animal desires a tremendous power which they did not have before, and too often a power for evil. Through his desires man may stoop below the brute or raise himself to the stature of a god.

Mind and conscience are not simply the "possessions" of the Man; they are the functions of the Real Man himself. *Man* comes from the Sanskrit word "Manas," meaning Mind, and its presence in animal man is explained by the Real Man who has entered into these forms and lighted them up.

Thus, according to Theosophy, Manas does not have its origin with the man-form, but descending from above it lights up the latent mind of the animal man as a flame lights a candle. The animal men were ready to be lighted, but they could not light themselves. For this a being with the flame of mind is required. Mind itself is self-shining and eternal; it is not possible to trace the beginning of the man of mind. There is no beginning. In a particular form, *a* mind may have an origin, but there was never a time when the fire of mind was not burning on the plane of the Real Man; its fuel is the mass of animal matter to be converted into fiery essence, to be raised to the stature, nature and dignity of conscious godhood. When is this done? Right here in everyday life. The only part of the lower man that can become part of the higher man is that which during life has been assimilated and built into the higher nature. This is the only way life in the lower kingdoms can enter the human kingdom. This is evolution carried to its highest power. It is a magnificent prospect. It makes of man a god, and gives to every part of nature the possibility of being one day the same.

No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through aeons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible. —*The Secret Doctrine.*

ON THE LOOKOUT

Scientific "Impartiality"

Prof. Sumner Boyer Ely of the Carnegie Institute of Technology discusses recent scientific investigations of telepathy in the *Scientific Monthly* for February. The character of his review is revealed in its last paragraph:

> The final conclusion regarding telepathy is clear. It can be very positively and definitely stated that there never has been any evidence produced that would warrant the belief that there is such a thing as telepathy. The most careful and reliable tests show no indication whatsoever of it. While of course this is a negative proof, yet after all it is a proof that no such thing as telepathy exists. We can positively say that no mind has ever yet communicated with another mind other than through ordinary sensory channels.

The Materialist's View

There is small value in repeating the details of Prof. Ely's hackneyed arguments leading to this conclusion. Unusual cases of mind-reading by mediums are disposed of as fantastically clever cases of fraud, involving an equally fantastic gullibility on the part of the sitter. In card-guessing experiments like those conducted by Dr. Rhine at Duke University, physical "clues" and unusual sensitivity of subjects are made to explain the high scores. The experimenter guides the guesser to a correct choice by the inflections of his voice, or "The backs of playing or other cards may reflect the light differently enough to unconsciously impress a person who is very sensitive to such a condition." Despite the fact that mathematicians have officially declared (at the Indianapolis meeting of the A.A.A.S., 1937-8) that "chance coincidences cannot explain the results obtained when selected subjects, apparently gifted with 'extra sensory perception,' call cards which they cannot see" (New York *Times,* Jan. 30, 1938), Prof. Ely insists Rhine's data are partial, "loading" the results in favor of ESP. The *real* reason, however, why this writer and many other scientists, particularly psychologists, are so strongly opposed to telepathy is succinctly put in a similar article by Dr. Joseph Jastrow (*American Scholar*, Winter, 1938-39). He says: "In the minds of psychologists who accept a comprehensive view of their responsibilities it is the *general objections* to ESP that weigh most heavily." The hesitation to

accept telepathy arises, Dr. Jastrow correctly observes, "out of a profound philosophical conviction," which he puts in the words of a colleague:

> ESP is so contrary to the general scientific world picture, that to accept the former would compel the abandonment of the latter. I am unwilling to give up the body of scientific knowledge so painfully acquired in the Western world during the last 300 years, on the basis of a few anecdotes and a few badly reported experiments.

"Subversive" Facts

This is a frank admission that science, far from being an empirical account of nature, represents a vested philosophical interest —materialism. The articles by Prof. Ely and Dr. Jastrow clearly show why materialistic psychologists insist that the evidence for telepathy is "unscientific." To admit the evidence would be to accept the fact, and this they can not do—not and remain materialists. The *a priori* objections to telepathy are stated by Dr. Jastrow:

> The day is past when a power, agency, "faculty"—or whatever it is supposed to be in the psychic realm—so subversive as ESP can be posited, and its issues and implications developed, without giving an intelligible if speculative account of its operation. No such account is offered.

Rhetoric Verses Reality

Here we have the curious spectacle of an exponent of modern psychology — that proudly empirical discipline — demanding a *theory* to explain the facts before he will consider them! One can easily imagine the far greater ire that Dr. Rhine would have aroused in the academic temples of orthodoxy had he had the temerity to propose a theoretical explanation of thought-transference, involving, let us say, a psychic continuum connecting human minds. The Duke experimenter has, it seems, been naïve enough to follow the empirical method established by Galileo and Newton. But according to Dr. Jastrow, their great principle, *hypotheses non fingo,* must not be applied in modern times. The fact of the matter is that Dr. Rhine gives the materialists no metaphysical target to shoot at, but only experimental facts. The method of materialism has been turned against itself, and this, they feel, is not quite "cricket."

Dr. Jastrow continues his "logical" grievances against psychic research:

> An extreme case of violation of logical requirements was that of Richet, who posited ectoplasm on the basis of a medium's demonstration and argued that one must note the phenomena first and consider the explanation later. [Was it not James who invented the phrase, "brute facts"?] He admitted he had no theory of ectoplasm that was not too fantastic for consideration. [Richet, it seems, was scandalously honest!] Yet he held, Nobel Prizeman in physiology that he was, that Eva C.'s miraculous body could in an hour create a living plasm which evolution had required eons to form. Ectoplasm was a biologist's conception of a non-existent phenomenon. [As the farmer said when he saw the giraffe, "There ain't no such animal!"] ESP is equally unbiological. How could so fitful, uncertain and sparsely distributed a function, and one lacking any evolutionary significance, get into the heredity and appear as a freakish sport?

"DAMNED" FACTS OF PSYCHOLOGY

With a fine show of words, Dr. Jastrow has annihilated all psychic phenomena. They are "unbiological." A. R. Wallace did not think so, but then, how can a mere discoverer of evolution rank in wisdom with our modern prophets? William Crookes had also a weakness for theoretically "non-existent" facts—a quality which used to be the very essence of the scientific spirit. Jastrow has changed all this; he is not merely a reader of the Book of Nature, but its Author, too! William James, after a lifetime of investigation, acknowledged psychic phenomena to be genuine. However, he made no pretense at explanation, and according to Jastrow's canon such testimony is inadmissable. How the giants fall before the verbal slingshots of this David of Materialism!

INTERESTING "ANECDOTES"

Unfortunately, like some of the writers of their selections, the editors of the *Readers Digest* lack Dr. Jastrow's ultimate insight into the nature of things. Within the past year or two they have published several particularly valuable accounts of psychic experiences, telepathic and otherwise. The daily press teems with similar reports—mere "anecdotes," psychologists would say, but striking verification of their own experience for all those whose intuition has not been silenced by materialistic preconception. In the January, 1939, *Readers Digest*, A. J. Cronin tells how he listened, wonder-struck, to a sermon preached in German, of which he understood not more than two words, while an awe-inspiring series of thought-

images passed before his mind. Later he described the vision to his German-speaking companion, who listened with "ever-growing amazement." " 'But don't you realize!' he almost gasped. '*That, word for word, was the pastor's sermon.*' " In the January, 1940, *Digest*, Ian Scott reports a dream which rescued a British submarine crew from death. The boat had sought security on the ocean bottom and Scott began a nap. He dreamed of his sister, who sat in her office of inspector in a munitions factory, apparently asleep at her desk. Suddenly, a great explosion came; the factory walls bulged, timbers fell, and Scott rushed to help his sister, only to bump his head against a bunk, and awake! The air in the submarine was heavy, all the crew in a torpor, their hearts barely beating. Scott managed to revive three men and got the boat to the surface and air to the men. It was 10 o'clock in the morning; they had been on the bottom for twenty-five hours, unconscious from petrol fumes. Scott's dream had saved their lives. Later he received a letter from his sister telling of a dream *she* had had while dozing at her desk at 10 o'clock on the same day—a time when normally she would have been working in the shop. She wrote: "I saw you and your crew lying inside your submarine, apparently dead, though I seemed to know you were still alive. I tried to wake you, but couldn't make you hear. The explosion shattered the dream, but dreaming probably saved me from being blown to pieces."

Strange Paths of Karma

A weird Karmic linking of commonplace things and events, ending in death, is described in the New York *Times* of Sept. 24, 1939. The dispatch relates how a resident of Oklahoma City died because he emptied a bucket of water.

> The steering gear of a truck broke on a hilltop in front of his home. Rolling 250 feet down the hill, out of control, the truck crashed into a pole carrying a 4000 volt circuit. One of the wires fell on a metal roadside sign 200 feet away. The sign charged a barbed wire fence. The fence set fire to a patch of grass near his home. A pail of water which he threw at the blaze hit the fence and conducted the electricity to his body.

We used electricity in long-forgotten civilizations. Here was a man who must have misused it. Another *Times* article (April 13, 1939), commenting on the death of W. H. Wright, who as "S. S. Van Dine" was author of the Philo Vance detective stories, relates how the writer's life was once saved by a headache: "One night he had covered a poor musicale and had a headache. So he left the

office much earlier than usual. And that night came the explosion that wrecked the plant and killed twenty-one men."

SAVING "PREMONITION"

A "coincidence," some will say—but a very important one in Mr. Wright's career. Here is another, even more striking, as described in the Pasadena (Calif.) *Independent* for Feb. 13, 1939:

> Strangely suggesting psychic circumstances, a husband, visiting in the remote town of Baker, Calif., interrupted the suicide attempt by his 46-year-old wife in Altadena Saturday morning.
>
> Shortly before noon, the husband telephoned his brother here, saying that he had experienced a premonition that his wife might try to kill herself.
>
> The brother went to their Altadena address, saw the family car in the driveway, but couldn't get into the house. He hastily summoned deputy sheriffs from the Altadena substation who broke in and found the woman lying on a davenport in the front room, a bottle labeled "arsenic poison" nearby.
>
> There was just a spark of life in the body when members of the inhalator squad of the county fire department station and an Altadena doctor arrived to administer aid. Attaches at the Huntington Memorial Hospital where the woman was rushed as soon as emergency treatment had been given reported Saturday night that, due to the timely efforts of the squad and the doctor, she had "a good chance to recover."

EVIDENCE AND THE OBSERVER

Events like these are common enough; the rarity is rather an individual whose personal experience does not reveal some circumstance illustrating the mysterious working of the law of Karma, either through the occult relation of man with the forces of nature, or with other human beings. The value to the student of Theosophy in such accounts is not limited to practical evidence of occult law. Of such evidence there is an over-abundance. The important lesson lies in the fact that without prior knowledge of the Theosophical doctrine of the principles of man, and of the elemental forces and planes of nature, this evidence is no evidence at all, but only a collection of curious coincidences or inexplicable happenings. It should be clear that experience itself, in the sense of material for reflection, has literally *no* existence except in connection with some human conception of the meaning, causes and relations of events. The rational faculty can take cognizance only of things in which a

rational element is perceived or felt to be concealed. The terms of scientific method, "Hypothesis," "Generalization," "Proof," etc., all represent stages in the process of trying to find in nature a meaning preconceived by the mind. The difference between induction and deduction, or between reasoning from universals and reasoning from particulars, is a difference of degree, not kind. All *reasoning* is from principles; the Platonist reasons from Universal principles; the Aristotelian from lesser ones. The senses know no laws, and the mind, no objects of sense; the identification of these two principles and their functions as one process has been the chief source of confusion in modern scientific thought. It has led to entirely erroneous theories of method, of knowledge, of certainty and truth. This is evident from a comparison of the objective of the empirical scientist with that of the student of Theosophy. The scientist advises: "Look for a material—a physical or mechanical cause." Theosophists follow the injunction of William Q. Judge, to try to see in each event a deep significance, an occult meaning.

What A University Is Not

On Dec. 21, 1939, the University of Chicago decided to abandon intercollegiate football. With characteristic logic, President Robert Maynard Hutchins on Jan. 12 told some 2,000 members of the student body that "football has done as much as any single thing to originate, disseminate and confirm misconceptions of what a university is." The two most popular of these misconceptions, "the greatest obstacles to the development of a university," are that it is "a kindergarten and a country club." The proper function of a school, he maintains, is to "emphasize education and not athletics and social life." Here are some of the main points of his address (New York *Herald Tribune,* Jan. 13):

> It is a good thing to have one important university discontinue football . . . by presenting the spectacle of a university that can be great without football, Chicago may perform a signal service to higher education throughout the land.
>
> The president of a state university which had championship teams once told me that if the football team ever lost his appropriations would be cut in half.
>
> Unless a football team wins a fair proportion of its games it does not serve as a rallying point for undergraduates. It irritates many alumni instead of making them enthusiastic.

Dr. Hutchins' talk to this vast body of students was "greeted by hearty applause" and was "free from any sign of heckling."

HOPES AND FEARS FOR AMERICA

In an article comparing the European tradition of higher education with American Universities, (*Science*, June 23, 1939), Dr. Allan Gregg of the Rockefeller Foundation relates the remark of a foreign delegate to the Harvard Tercentenary celebration in 1936. The visitor said: "I came to this celebration with a heavy heart. Our priceless heritage, the university, is in the gravest peril in Europe. But what I have seen here gives me hope again, for I have seen that it can go on in North America." Dr. Gregg hopes that the American university will be able to justify this faith, but cannot ignore the peculiar weaknesses of education in the United States. There is, first, what he calls the "cultural homogeneity" of the North American scene—an unimaginative uniformity of opinion involving "emotional belief" rather than "reasoned certitude." In evidence of this he tells of the French lecturer who, having completed an American tour, found in his cabin gifts of twenty-two books sent him by American friends to read on the voyage home. Seventeen of the twenty-two were identical copies of that month's selection of the Book-of-the-Month Club!

Americans loudly condemn the "regimentation" of thought, academic and otherwise, which prevails in dictator-ruled countries. Is the childish identification of winning football teams with educational "greatness"—a devotion to physical prowess as vociferous in aging alumni as in undergraduates—any the less a regimentation of ideas simply because we have no *Fuehrer* to act as cheer-leader?

"TOTALITARIAN STATE" OF DESIRE

There can be hardly a single intelligent and honest educator who does not in his heart agree fully with Dr. Hutchins on the subject of football; but how many of the great universities have the moral courage to face popular prejudice by *acting* as he has? The principle involved in this question is well set forth by W. D. Armentrout, vice-president of the Colorado State College of Education at Greeley. In the *Social Frontier* for June, 1939, he wrote:

> If one's behavior is to be intelligent, it must be controlled and guided by meanings and ideas rather than by personal likes and dislikes or external authority and coercion. I, my personality, should be a servant of meanings rather than a servant of impulse and desire or external dictation and coercion. Dictation by impulse and desire is just as bad as dictation by external authority. Impulses and desires can be as absolute a dictator in the life

of an individual as a Stalin or a Hitler. *The only authority a democracy can recognize is the authority of ideas.*

In a society where the behavior of its people is controlled by external authority we have totalitarianism and an absence of freedom. In a society where behavior is controlled by personal likes and dislikes we have individualism and freedom destroyed by license. In a society where the behavior of its people is controlled by meanings we have democracy, intelligent behavior, and freedom in its highest form.

Obligation of the New World

On this definition, where is there democracy today? A passage from H. P. B. will answer:

> This is the age which, although proclaimed as one of physical and moral freedom, is in truth the age of the most ferocious moral and mental slavery, the like of which was never known before. Slavery to State and *men* has disappeared only to make room for slavery to things and Self, to one's own vices and idiotic customs and ways. Rapid civilization, adapted to the needs of the higher and middle classes, has doomed by contrast to only greater wretchedness the starving masses. Having levelled the two former it has made them the more to disregard the substance in favor of form and appearance, thus forcing modern man into duress vile, a slavish dependence on things inanimate, to use and to serve which is the first bounden duty of every *cultured* man.

Since this was written, in 1890, millions of Europeans have lost their political freedom, returning to slavery to State, even virtual slavery to men. The way out of the Dark Ages was found through a search for the *meanings* which could successfully dispute the rule of external authority. But the meanings of scientific inquiry, having brought our physical freedom, were then turned to the menial service of exaggerated impulse and selfish desire. This is why, in countries where freedom never was strong, already the spirit of the Dark Ages reigns again. For this and other reasons, a great responsibility rests with America, *and with particular Americans.* Laws may be imposed by nations, but responsibilities are met by individuals. This means that individual Americans must establish an aristocracy of *character* to replace the decadent European aristocracy of blood. Dr. Gregg tells of the "code" of the Samurai, the Japanese noble class. It is only this, "that a member of the Samurai realizes that whatever he does *is* the standard of behavior

for all classes in Japan." In a democracy, every citizen should become, or try to become, an exemplar for all the rest.

" 'BUDDHIST' PERIL"

A dispatch from Shanghai appearing in the New York *Daily News* for Dec. 20, 1939, brings to mind the story of the little boy who, upon finding himself kept in after school as punishment for truancy, cried in rebellious rage, "Wait till Pop hears of this!"

Ignatius Trebitsch-Lincoln, native of Hungary, who, the *Daily News* says, has acted the colorful roles of pastor, World War spy, British Commons Liberal, and now Tibetan "Abbot Chai-King," emerges from his seclusion with a dire prophecy "that unless the governments of European belligerent countries resigned at once so a peace conference could be held, the Tibetan Buddhist 'Supreme Masters' would eliminate them from the scenes of action." Abbot Chai-King says this is his "final appeal for 'peace.' New governments must be formed . . . otherwise, the Tibetan Buddhist Supreme Masters, without prejudice or favor, will unchain forces and powers whose very existence are unknown to you and against whose operations you are consequently helpless."

LIKE MAN, LIKE MASTER

Mr. Trebitsch-Lincoln may be an abbot, but he is certainly no Buddhist. Buddhism, wrote H. P. B.:

> . . . is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions and enforcement of faith by fire and sword have ever disgraced it. No thunder-and-lightning-vomiting god has ever interfered with its chaste commandments. . . .

Few travelers to Tibet emerge from the fastnesses of that ancient land without having found a "master" of some kind; such is the "fashion"; and, not unnaturally, the teachings of these masters reflect with notable precision the moral character and intellectual endowments of their publicity-seeking "disciples." These super-Buddhist teachers, with their threats of psychic *blitzkrieg,* seem to have adopted the technique of European diplomats, which must be well known to the former spy. Mr. Trebitsch-Lincoln's "Shanghai Gesture" would be entirely ludicrous except for the misconceptions it imposes on the ignorant, and the profanation of sacred words and

ideas. His grandiose claims are the reflection of an angry impotence verging on madness—effectively illustrating why the occult forces of nature known by the Adepts will be kept secret from mankind for many ages hence.

Vril—The Coming Force

There *is* a force which, "once in the hands of some modern Attila, *e. g.*, a blood-thirsty anarchist, would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale"—but neither Trebitsch-Lincoln nor his "Tibetan Buddhist" teachers will learn its use. The reason was given half a century ago in *The Secret Doctrine,* in words that are timely today:

> For surely Psychists and Spiritualists—of whom there are a good number in the European armies—would be the first to experience personally the fruits of such mysteries revealed. Thousands of them would find themselves (and perhaps with the populations of whole countries to keep them company) in blue Ether very soon, were such a Force to be even entirely discovered, let alone made publicly known. The discovery [of Keely] in its completeness is by several thousand—or shall we say hundred thousand? — years *too premature.* It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will happily at last when the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away (I, 563).

Fortune on Christianity

Fortune, aristocrat of American business magazines, in its January issue makes an editorial indictment of the Christian Church in America. Preachers claim absolute values for their religion, yet their leadership has been little more than a reflection of changing public opinion. In short, "the flock is leading the shepherd," and the destination that both have found is the chaos of modern materialistic society. The editors observe:

> . . . the solutions to material problems are not to be found in materialism. This is just as true as the fact that democracy is not merely a collection of political bodies. By no conceivable set of circumstances could materialism have produced the great "solution" of the eighteenth century that we have come to know as the American system. The American system has its origin, on the one hand, in passionate religious sects who believed

> in the spiritual absolutes that today are lacking; and on the other hand in those rationalists of the Golden Age of the American colonies for whom Reason was not merely mechanistic but divine. Similarly, by no conceivable set of circumstances will it be possible to solve by materialism the titanic problems, domestic and international, with which humanity is faced today. The ultimate answers to the questions that humanity raises are not, and never have been, in the flesh . . . if these matters are left in the hands of the laity, to be solved on basically materialistic grounds, a gradual devolution will set in, and civilization, instead of going forward so breathlessly, will seem to recede . . . so long as the Church pretends, or assumes to preach, absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration.

THE CHURCH HAS FAILED

The editorial begins by acknowledging that the U. S. is not Christian in any formal sense, although "it is Christian in the sense of absorption. The basic teachings of Christianity are in its bloodstream. The central doctrine of its political system—the inviolability of the individual—is a doctrine inherited from nineteen hundred years of Christian insistence upon the immortality of the soul." The idea of immortality, of course, is not uniquely Christian; in fact, it is rather Platonic in origin, and the Christian corruptions of this idea are more responsible for the materialism which *Fortune* condemns than any other single factor. However, the *Fortune* editors are not historians of morals; they cannot be expected to expose the weaknesses of Christian dogma nor to call for a new metaphysics. They see only that the Christian Church has failed, and this they proclaim as a spiritual disaster. What is now needed is the further recognition that Christianity *cannot* succeed. The fact that the moral perceptions of business men, as typified by *Fortune,* are far sharper than those of religious orthodoxy, and that a spirit of moral revaluation pervades almost every activity *except* that of orthodox religion, should make it clear that the seeds of spiritual regeneration require some other soil. The dogmas of Christianity are materialism *par excellence;* they, no more than the mechanistic theories of scientific sociology, can provide answers to the questions that humanity raises. Modern thought has reached that stage in its development where clear and unequivocal explanations are demanded for the mysteries of human suffering, of life and death—explanations the Church has not and never has had. Karma and Reincarnation alone can solve these mysteries.